

ANGRY

B. C. MOOMAW.

This is a very common, very well known word, but it is an ugly one, for all that. There is no melody in it. What a rasping, frowning, cat-claw word it is. Yet there are times and occasions when we think we do well to be angry. Human nature is prone to indulgence in the luxury of anger, particularly of the unrighteous kind, for there is a righteous and an unrighteous anger. There are conceivable times when a righteous anger can be indulged, when there are sound reasons for it, and when any good purpose may be accomplished by being angry. But even in these instances, the danger of excess, the peril of a state of mind so near akin to passion, is clearly set forth in the warning of the apostle to sin not when angry. 'Tis but a short step from anger to transgression. And even tho our anger be righteous, it is not well to give it much reign. There is a rapid incubation of prejudice, and then malice, when anger is nursed too long. "Let not the sun go down upon your wrath." If you have been angry, "sufficient unto that day is the evil thereof." Carry it not over into the next day. If this exhortation were more generally respected, how soon would all strife end. What a rule of peace and good will it would be between neighbor and brethren. At nine in the morning you were grievously wronged. Your anger boils for an hour or two, until the noon hour finds it as hot as Nebuchadnezzar's furnace. The afternoon begins to wane, the apostle's warning looms up, it is time to draw the fires from the pot of your wrath. Soon the eventide falls. The hour draws apace when on your knees you will pray, "Forgive us our trespasses as we,—and right there some thing sticks in your throat, for you haven't done it; you haven't forgiven the trespass. It rankles in your soul like a nest of thorns. The sun has gone down upon your wrath, and the harm to your own soul is manifest. If it is difficult to let our anger against an insolent and unrepentant transgressor cool before the setting of the sun, one reflection ought to help us, that we owe it more to ourselves than to the one who has wronged us. To be able to forgive injuries, is an unmistakable mark of greatness. The superior man always rises above petty animosities. He who nurses the memory of a wrong will soon commit a greater.

NEW CHURCHES AND ACCESSIONS

J. L. GILLIN

According to Brother Gnagey's notes in the *Brethren Annual* "Among the Churches" it appears that there were 877 accessions reported to the Editor last year, and 7 new churches built and dedicated. Now, doubtless, this is faulty in some respects for I know of one church dedicated last January which was not in this list in the *Annual*. But what does that mean? If, as according to the *Independent* we have 15000 members what per cent of gain does this show? A gain of 5 8-10 per cent. But according to

the best estimate I should form from the reports sent me by the churches we do not have many more than 12000 members. On that basis our percentage of gain would be 7 3-10 per cent. According to the *Independent* the G. B. Brethren number 90000. Editor Moore says in his communication to the above named paper that their accessions during the year probably reached about 6000. That is their rate of gain was 6 2/3 per cent.

TWO SUGGESTIONS

1. Let us redouble our efforts the coming year to win souls, not to the church only, but to Christ. The first command is not to win converts, rather to *preach the Gospel*, God will look after the results.
2. When we get converts, see to it that they are trained in Christian life. Many a lamb has died because of lack of food, and too much food for the exercise given.

OBTAINING KNOWLEDGE

C. H. WETHERBE

One of the most hopeful signs in a young person who has the natural capacity to make a good deal of himself is a lively readiness to obtain knowledge from all legitimate sources. And this includes a ready willingness to cordially accept advice from all sorts of people whose advice is worth anything, tho it may not be much.

The Preachers' Magazine says: "It is a characteristic of great souls that they are easily advised. The greater the man the greater his willingness to learn, the greater his desire to know all the facts in the case, and to come to a wise conclusion concerning them. Whenever you see a man who thinks he knows it all and is too wise to learn from anyone, unless it is some one in a higher position than himself, you may be sure that, however great he may be in some ways, you have in that self-sufficient wisdom an indication of narrowness. We should always be ready and quick to learn from any source. If all preachers would act upon this advice a great many of them would know a vast deal more than they now do. I have met quite a good many ministers who greatly needed sensible advice, but they did not have enough sense to accept what was kindly and valuably proffered to them. Had they acted upon some of the wise advice which true friends gave them they would not have made such sorry exhibitions of themselves in the community.

I know a pastor who, several years ago, was advised to not make assaults on the teachers of a high school, who were sustained by the board of education, but he doggedly refused the advice, and the consequence was that he brought himself into contempt before the whole community. And there were many other respects in which he needed to act on the advice of wise friends, so that he might obtain wholesome knowledge, but he disregarded it. I am certain that he who is open to the reception of advice from all

sources is sure to rapidly attain to much knowledge which will be invaluable to him as the years come on.

A HELPFUL EXPERIENCE

S. KIEHL

Paul's experience given in his own words may be helpful to some of us who have not yet learned that we must thru much tribulation enter into the kingdom of God. Acts 14:22. He says, Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often in cold and nakedness. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: and thru a window in a basket was I let down by the wall, and escaped his hands. II Cor. 11:24-33.

"The Lord works according to his own will, and thanks be to God who giveth us the victory thru our Lord Jesus Christ. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my Redeemer."

Dayton, O.

ERRONEOUS HISTORICAL STATEMENT

J. B. WAMPLER.

In the church history compiled and written by Elder M. Brumbaugh, of Juniatta College, Huntingdon, Pa., there occurs an error that is surely not admirable by a man who has the available data at hand in the Abraham H. Cassell Library that Professor Braumbaugh now has. In speaking of the original "Brethren Church," as organized in "Schwartzew," in the year 1708. He calls it the "German Baptist Brethren Church." In all my researches I have failed to find that appellation made use of before we emigrated to America, and in fact not for a number of years after we organized at Germantown, Pa., was that name made use of and endorsed by the annual meeting. I trust our dear brother will look up the matter and set it right so that no one will be misled. I farther hope that our dear brother, H. R. Holsinger, will not fall into this same error, but that he will give to the church and the world at large such a history of the church we so devoutly love that the triune God, Father, Son and Holy Spirit, will bless the same to the good of the human race.

Blanco, Pa.

As it requires the same power to sustain creation that it required to produce it, so it requires the same Savior, who cleanses hearts to keep hearts clean. Only thru the continued indwelling of our Lord can Christians be kept holy, useful, and happy. Without his bright presence the dark kingdom of death would soon be restored.—Clarke.